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ABSTRACT

The main part of the study examines literature concerning Native American education in the United States, with most studies pertaining to the Navajo tribe; however, Canadian studies are also included. The first section, following the introductory material, is an annotated bibliography of materials developed between 1955 and 1981 which address the following: history and progress of Native American education (14 citations); cultural and learning differences that hinder the Native American student (27 citations); and new ideas for Native American education (29 citations). The summary encompasses cultural differences that affect educational progress, teacher education programs which emphasize cultural awareness, government role in Indian education, and programs that are currently addressing these problems. A conclusion discussing the impact of the Self-Determination Act and the Indian Eduction Act; a 72-item bibliography addressing Native American education; and an appendix containing a chronology of pivotal dates in Indian education (1568-1975), tips for teachers, tips for Anglos, and Indian agencies, conclude the document. (AH)

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THE CULTURAL IMPACT
IN NATIVE AMERICAN EDUCATION

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INTRODUCTION

Almost two hundred years have passed since the Native American and the white man signed a treaty which included a promise of education for the Native American child. Since the first signing in 1804 (The Schooling of Native America 1978:183), the education of the Native American child has been haphazard. It was believed that the best way to assimulate the Native American into white society was through education of the young (Osborne 1978:7). Many attempts were made to change the "culturally disadvantaged" Native American into a "white culturally advantaged" Native American. The Native American child, however, was not and is not "culturally disadvantaged" (Cooley 1977:21). The Native American has proven that by maintaining his culture over the years. The cultural differences between the Native American child and the type of education he has received has hindered his academic progress. Educators have realized assimulation through education has not worked.

The slow academic progress of the Native American child has stimulated educators to study the problems in education. Attempts are being made to correct the errors of past education of the Native American child. Just as in the early 1800's, the "Indian Question" (Byers 1978: 302) exists. However, this time it is not "what to do with the Native Americans;" it is, "How can we provide a better educational system for the children?"

STATEMENT OF THE PROBLEM

After noting the low test scores of Native American children, educators are beginning to wonder whether this low academic performance is due to teaching methods, poor curriculums, or inappropriate tests.

PURPOSE OF THE STUDY

The purpose of this study was to identify, analyze, and bring to light the problems in the education of the Native American child. From this research, recommendations will be made for educators who are preparing programs for the Native American child.

ORGANIZATION OF THE STUDY

It has been documented that the Native American child falls behind grade level around the third and fourth grades (Cahn 1970:38). The annotations of this paper are divided into the following categories:

-- history and progress of Native American education;

-- cultural and learning differences which hinder the Native American student in school;

-- review of the programs enacted to aid in the education of the Native American child.

Following the annotations, a summary, conclusions, and recommendations are presented. A bibliography and four appendices conclude this work.

LIMITATIONS OF THE STUDY

The main part of the study examined literature concerning Native American education in the United States, with most studies pertaining to the Navajo tribe. Studies of Native American education in Canada also were included.

GLOSSARY

AIM -- American Indian Movement is an Indian movement to further tribal influence (Lounberg 1977:463).

American Indian -- a member of any of the aboriginal peoples of North America (except the Eskimos), South America, and the West Indies (The American Heritage Dictionary 1972:23).

"Anglo" -- a term used by Osborne to denote white rural, Appalachian society (Osborne 1978).

BIA -- Bureau of Indian Affairs

Canadian Indians -- a term Friederes (1978) uses to denote the aboriginal people of Canada, excluding the Eskimo.

Caucasian -- a member of the Caucasian division of mankind loosely called white person (Webster's New World Dictionary 1968:232).

ERT -- Emotional Response Test (Havighurst 1955).

ESEA -- Elementary and Secondary Education Act was designed to help all disadvantaged youth in America (The Schooling of America 1978:173).

ESL -- English as a Second Language

Euro-Canadian -- a term used by Bienvenue (1978) to denote the white society of Canada (Bienvenue 1978:97).

Ethnocide -- to do away with a culture (Social and Cultural Report 1977:23).

GAO -- General Accounting Office in the United States Government (GAO Report 1978:35).

Genocide -- the systematic killing or extermination of a whole people or nation (Webster's New World Dictionary 1968:604).

HEW -- Office of Health, Education, and Welfare

IDIL -- Institute for Development of Indian Law

Inuit -- members of any Eskimo tribe (Bienvenue 1978:98).

IRA -- Indian Rehabilitation Act

Johnson-O'Malley Act -- this act authorized the Secretary of the Interior to make contacts with any state, territory, political subdivision and other non-profit agencies for the education, medical attention, agricultural assistance, and welfare of the Indians (The Schooling of Native America 1978:171).

Meriam Report -- this report altered the federal approach to Indian education (The Schooling of Native America 1978:171).

MIT -- Moral Ideology Test (Havighurst 1955).

MJT -- Moral Judgement Test (Havighurst 1955).

Native American --

native -- "an original or indigenous inhabitant of a region, as distinguished from an invader, explorer, colonist, etc." (Webster's New World Dictionary 1968:977).

American -- "a native or inhabitant of America" (Webster's New World Dictionary 1968:47).

NATP -- Navajo Administration Training Program (NATP Report 1978:1).

NEA -- National Education Association

Puritan -- a member of the 16th and 17th century English Protestant group advocating simplifications of the ceremonies of the Church of England (The American Heritage Dictionary 1972:573).

Self-Determination Act -- an act to help provide means for tribes to take control of programs formerly controlled by the government (1975).

Survival Schools -- a type of alternative school for Indian students who have had difficulty in other schools (Lounberg 1977:464).

TACC -- Tribal American Consulting Corporation (Guilmet 1979:254).

Teacher Corps -- internships set up for prospective teachers of minority students (Savage 1977).

TESL -- Teaching English as a Second Language

Title VII -- federal funds to be used for bilingual bicultural programs (Vorih 1978:265).

White (man) -- of, pertaining to, characteristic of, or dominated by Caucasians (The American Heritage Dictionary 1972:791).

WISC -- Weschler Intelligence Screening for Children (Havighurst 1955).

ANNOTATIONS

NATIVE AMERICAN EDUCATION: HISTORY AND PROGRESS

Brewer, Annamarie, "On Indian Education," Integrated Education 15:20-23, May-June, 1977.

Brewer is a member of the Ogala Sioux Nation. She has lived with her parents off the reservation, but attended a boarding school the last three years of high school. Brewer wrote of the way Native American children have been taught in years past. She compared and contrasted old methods with the methods in the Native American schools today. Brewer noted there had been little difference in methods used in the Native American schools, past or present.

Brewer stated Native American children fail to compete on an individual level. She noted the Native American culture frowns upon one who competes. Competition is not one of the Native American values; thus, a Native American child might remain quiet and not perform in front of a group.

Brewer listed other problem areas of learning for the Native American child. She recommended special training for teachers who plan to teach in Native American schools.

Byers, CeCe and Alexander, Mary, "A Resolution on 'The Indian Question,'" Social Education April, 1978, pp. 301-303.

The document in this particular article is a letter from John Collins, a past secretary of a group called The Universal Peace Union, to John Noble, Secretary of the Interior. This was the answer the Peace Union had for this "Indian Question." They felt the U.S. should remember that the Indian was part of the human element and that he was here first. The Peace Union felt the time, trouble, and money spent on warfare against the tribes would be better if pushed in the direction of schools and teachers. The Union also felt the U.S. should take to heart the phrase, "If thine enemy hungers, feed him." (Byers 1978:301)

At the end of the article, nine teaching suggestions are listed to aid the teacher in using such a document in the classroom. Through this particular document, discussions could be held on "The Indian Question" and the Anglo societies that banded together in favor of Indian rights in the 1800's.

Cahn, Edgar S., "Education As War," Our Brother's Keeper: The Indian in White America, New Community Press, Washington, D.C., 1970, pp. 27-54.

Cahn discussed some of the atrocities that plague some Native American schools. Cahn also argued that little difference is shown in the Native American child as compared to the white child up to the fourth grade in school. At this time, Cahn feels the child begins to know he is a Native American and becomes conscious of the cultural differences.

Christensen, Rosemary and Demmert, William, "The Education of Indians and the Mandate of History," The Schooling of Native America, Office of Education, Washington, D.C., 1978, pp. 139-153.

Christensen and Demmert argued that tribal autonomy has always existed within the tribe; however, since the coming of the white man, this thought has changed. Now it is believed the Native American could not control his own affairs. The authors stated the white man decided he should be the Native American's guardian.

From this thought, the Native American schools were controlled by the white society. Christensen and Demmert discussed the aspects of white-controlled Native American schools. They made suggestions for improving the curriculums and recommended procedures for including more Native American input into the school systems.

Collier, Peter, When Shall They Rest, Dell Publishing, New York, 1973, pp. 164.

Collier wrote on the incidents that led up to the Cherokee Removal in the middle 1800's. The author covered the complexity of the Cherokee social organization. Collier also discussed the major social institutions, schools, and governing leaders that the Cherokee had within the tribe.

Collier continued his book by describing the steps of the Cherokee Removal and the long trip the tribe was forced to make to the West. The author included the rebuilding of the tribe once it was settled in the territory designated for it.

French, Lawrence, "Death of a Nation," American Indian Journal, 4:2-9, June, 1978.

French wrote in detail the instances which led up to the Cherokee Removal in the early 1800's. French discussed the complexity of the Cherokee society, which included schools, libraries, a constitution, and economic stability prior to involvement with the United States government. Though the Cherokee had made great strides towards a "civilized" society, the Indian Removal Bill (1830) totally destroyed what this tribe had achieved and moved it to "Indian Territory." (French 1978:2)

French exposed many of the political implications that went along with this particular Indian Removal. Andrew Jackson, John Marshall, Martin Van Buren, and two Cherokee leaders, Major Ridge and John Ross, were the political characters highlighted in French's discussion of the Cherokee situation.

Frideres, J. S., "Education for Indians vs. Indian Education in Canada," Indian Historian 11:26-35, Winter, 1978.

Frideres reviewed the history of Native American education in Canada. Similar to the U.S. Native American education history, the religious groups began education for Native Americans in Canada. From there, the Canadian government began boarding, day, and hospital schools. Many of the schools are funded by the government, but are run by religious groups.

Frideres wrote on the progress of Native Americans in Canada completing degrees. Upon completion of their studies, most return to their tribes. With the movement of educated Canadian Native Americans back to their reservations, tribes are beginning to set up their own school systems.

George, Barbara D., "The Navajo's in a Complex Society," Journal of American Indian Education 18:15-22, January, 1979.

George stated the different trends in Navajo education from the late 1800's to the 1970's. She discussed the new movements in Navajo education which would provide the Navajo child with an educational environment more like his home.

George noted that a complex society has more social movements than the simpler societies; and that these movements bring about an increase in socio-cultural evolution. Through these movements, George suggested that a more sensitive, child-centered curriculum might be developed. (George 1979:22)

Havighurst, Robert J., and Neugarten, Bernice, American Indian and White Children: A Sociopsychological Investigation, University of Chicago, Chicago, 1955, pp. 335.

Havighurst and Neugarten researched the ethics, values, and self-awareness ideals between children from six Native American tribes as compared to a group of Midwestern Caucasion children. Three tests were used: Moral Ideology Test (MIT), Emotional Response Test (ERT), and Moral Judgement Type (MJT). Problems arose in translation of questions from the tests. Many of the words in the questions were not able to be translated. This lead to problems in gathering some of the data. The Native American children were found to be more society-centered while the Caucasion children were found to be more self-centered.

Henninger, David, and Esposito, Nancy, "Indian Sch9ols, Regimented Non-Education," Cultural Relevance and Educational Issues, 1973, pp. 477-483.

Henninger and Esposito outline the bleakness of the Bureau of Indian Affairs (BIA) boarding schools'. It covers the schools grounds, curriculum and the students. Suicide rate of Native Americans was noted as three times higher than the national average, and the authors stated it was even a greater problem for boarding school students.

On the positive side, the authors discussed the progress of the boarding school run totally by Native Americans. One such example was the Rough Rock Demonstration site. This school is one of the leaders in a Native American-run school system. Great progress has been seen in morale of the students at Rough Rock.

"Indian Americans," Research Review of Equal Education 1:3-17, Summer, 1977.

This article combined information from many different researchers. Their research consisted of the history of Indian education in different geographical areas. Most findings were negative in attitude. The researchers referred to in the work were as follows: Hayes (1973) Colville Indian in Washington, Stockman (1972) North Dakota Tribes, Wax and Brennig (1973) Hopi Indians, Metcalf (1975) Navajo Indians.

"Indian Education--A National Disgrace," Today's Education, March, 1970, pp. 24-27.

This article consisted of a dialogue between then NEA President, George Fischer, and the Honorable Walter F. Mondale on a report submitted by an appointed American Indian Education Sub-Committee. The Sub-Committee had started in 1967; and after two years, had compiled four thousand pages of testimony of the low standards found in American Indian schools.

Fischer and Mondale discussed some of the findings and proposed new ideas to rectify the errors of the past. Mondale made the suggestion that new ideas and changes needed to be made, but Mondale was explicit in saying these ideas and changes must be plans made by the American Indian community.

Lujan, Lance, "Education," American Indian Journal 6:24-25, January, 1980.

Lujan discussed the high and low points of Native American education in the 1970's. He included information on the Indian Self-Determination Act, Education Assistance Act of 1975, Tribally Controlled Community College Assistance Act, and amendments to the Elementary Secondary Education Act. Though these laws were passed, Lujan stated there are still low points found in the fundings of such programs. He hoped the 1980's would reveal an answer to the question of funding programs for the Native American community.

Lance Lujan is affiliated with the Kowa/Taos tribes and was the Directory of Educational Services at the Institute for Development of Indian Law in 1980.

Roessel, Robert A., Jr., "Navajo Education 1948-1978: Its Progress and Its Problems," (Navajo History, Vol. III, Part A) Published by Navajo Curriculum Center Demonstration School, Rough Rock, Arizona, 1978.

The author discussed the trials and tribulations of Navajo education from 1948 to 1978. He included a synopsis of the report from Willard Beatty (1946) on the Special Navajo Education Program. The author included a review of the 1948 Krug Report which began the Navajo/Hopi Rehabiliation Act.

Roessel covered all aspects of reservation schools formed through the BIA. Such schools covered were peripheral town schools, dormitory schools, trailer schools, boarding schools, and contract schools.

CULTURAL AND LEARNING DIFFERENCES THAT HINDER THE NATIVE AMERICAN STUDENT

Begay, Jimmie C., "The Core of Navajo Religion," Navajo Times Newspaper, May 31, 1979.

Begay discussed in great depth the basis of Navajo beliefs. He related the beliefs of the Navajo to situations in modern life today. He expressed what the Navajos believe to be injuries to the earth and how they could be corrected. Begay stated that a person is one-half female and one-half male. When one sex takes over completely, Begay argued that we lose our balance in life. He related this to the left-right brain dominance that scientists are researching now. He attributed the left side of the brain to be the male part and the right side to be female.

Bienvenue, Rita M., "Self-Evaluations of Native and Euro-Canadian Students," Canadian Ethnic Studies 10:97-105, 1978.

This study looked at the American Indian and Inuit (Eskimo) minorities' self-evaluation, and compared it to the Euro-Canadian middle class. The American Indian students rated themselves on a seven-point scale according to where they placed themselves in relationship to bi-polar terms (et. intelligent/stupid, good-looking/ugly).

The results noted the American Indian students overall rated themselves lower than the Euro-Canadian students. The American Indian male rated himself lower in areas of "intelligence," "good-looking," "importance," and "confidence," but he rated himself slightly higher than his Euro-Canadian counterpart in the area of "industriousness."

Bringe, Robert P., "The American Indian: A Natural Philosopher," Intellect June, 1978, pp. 493-498.

This article covered in detail the depths of Native American thought. It covered such areas as animism, place in the cosmos, mysticism, socio-political notions, values and philosophy of the community. Bringe compared and contrasted some examples of Native American philosophy with that of white society. This allows the chance for the reader to begin to understand why the American Indian has not adapted to the white society beliefs and ways.

Cook, Mary Jane, "Problems of Navajo Speakers in Learning English," Language Learning 16:21-29, 1966.

Cook stated that there are many reasons for the mistakes made by a non-native speaker of any language. They do not hear correctly the sounds in the new language because the sounds are different or non-existent in their own language. Cook summarized phonological, morphological, syntactic, and orthographical errors commonly found in Navajo speakers learning English.

Cooley, Carl, "An Application of Social Learning Theory," Journal of American Indian Education 17:21-27, October, 1977.

The author stated the cultural value differences that affect learning of the Native American student in America's schools. Cooley maintained that the label "culturally disadvantaged" (Cooley 1977:22) should not be placed on the Native American child. He argued the Native American child is not disadvantaged in culture; the Native American child has an abundance of culture.

Cooley maintained a child learns a great deal from his culture at an early age; and argued that this is one of the reasons the Native American child has trouble when coming to a white-controlled school. The cultural value systems between the white society and what the Native American child has learned are so different that learning problems arise. Cooley explained the differences in the systems of social learning for the Native American child. He also suggested ways to incorporate the Native American cultural ways into new learning theories that may be used in Native American school curriculums.

Crowell, Suzanne, "Life on the Largest Reservation," Civil Rights Digest, Fall, 1973, pp. 3-9.

Crowell covered the everyday life on the Navajo reservation. She gave statistics on the infant death rate; it's twice that of the whole United States. Tuberculosis, Rhematic fever, and hepatitis are rampant on the reservation and few doctors to go around. (Crowell 1973)

Crowell discussed briefly the Navajo thought and how this at times conflicts with jobs, education, and economics. Crowell discussed the effects of the BIA boarding schools on the children who attend.

DeBois, Diane M., "Getting Meaning From Print: Four Navajo Students," Reading Teacher, March, 1979 pp. 691-694.

DeBois noted children trying to read another language have two problems. One problem is syntax. Though they may read English, the Native language syntax system may interfere with their understanding of the text. The other problem facing the students is the difference in their culture compared to the author of the reading material. If the experiences of the child are totally different from the author's, the child may find difficulty in understanding the author's message. DeBois argued many Navajo students assume that reading English isn't for meaning, but to produce acceptable English syntax and pronunciation.

DeBois suggested the syntax and semantic misuses should be analyzed. A teacher of bilingual students should be made aware of the language changes a student might make. Teachers should take these typical misuses and work to eliminate the misunderstandings.

Deloria, Vine, Jr., "The Indian Student Amid American Inconsistencies," The Schooling of Native America, Office of Education, Washington, D.C., 1978, pp. 9-27.

Deloria dealt with the differences in value systems between the white and Native American societies. Deloria explained how these differences at times confuse the Native American student. Deloria, a member of the Sioux Nation, did not use the whole article to condemn the white society. He suggested to his own race improvements that could be made in the Native American life.

Giordano, Gerard, "Congenital Verbal Deficiency in Navajo Children--More on Testing," Reading Teacher 32:132-134, November, 1978.

Giordano has been employed as a consultant on a team to diagnose and classify potential special education students. While there, Giordano recorded some procedures that he felt were odd.

In screening the children to determine where their learning weaknesses lie, tests were administered. Giordano noted the results to be slightly unfair, as many children barely could handle English and all the tests were in English. When Giordano questioned the results and asked about the children with lower scores, he was told that the more children "in need" of remediation or special class there are, the more monies the schools receive. Giordano also noticed many teaching kits and learning aids were not in use or had never been used. Giordano assumed teachers considered the materials were not useful. Giordano slightly excused this testing procedure by stating that he didn't see this being done intentionally. He noted that as this is the procedure for testing and review of Native American children, some changes need to be made in order to achieve results that are not discriminatory.

Guilmet, George M., "Navajo and Caucasian Children's Verbal and Non-Verbal Behavior in the Urban Classroom," Anthropology and Education Quarterly 9:196-215, Fall, 1978.

Guilmet did his study in the Tribal American Consulting Corporation (TACC) in Los Angeles. There were 17 Navajo and seven Caucasian students observed on four different days. The data was divided into 12 categories involving non-verbal linquistic, verbal non-linguistic, and non-verbal.

As a group, the Navajo children spent much less time in a verbal linguistic mode during walk periods. The Navajo children only spoke 17.3 percent to the Causasian, 32.62 percent of the observation intervals. Though the Navajo children were observed to speak only one-half as much as the Caucasian child, both groups of children spoke to teachers almost with the same frequency.

Guilmet, George M., "Instructor Reaction to Verbal and Non-Verbal Visual Styles: An Example of Navajo and Caucasian Children," Anthropology and Education Quarterly 10:254-266, Winter, 1979.

This study was done in order to see to what extent teachers and aides react to children of different cultures and show different behavior styles in the classroom. The research was conducted in Los Angeles in an Native American-operated pre-school day care center. (Tribal American Consulting Corporation - TACC)

The classrooms were ethnically mixed, including seven Caucasian children. The researchers observed the teacher and aide behavior around all the children. The teachers and aides were assigned a rating as to how often and how far away they were when interacting with different students. Earlier researchers have proven that Navajo children infrequently verbalize. This study showed teachers and aides usually spoke to the Caucasian students twice as often when they were near as to Navajo children. It was also found that teachers and aides ignored the Navajo child more when at a distance than Caucasian students. Lastly, in the area of attention categories where there were no significant differences in the mean, teachers and aides attended more to the Caucasian child.

Guilmet argued that the quiet Navajo child is in more need of attention in this particular area, yet received less. He suggested teachers and aides become aware of this present situation and change it. Guilmet warned, however, that a change should be planned carefully. Teachers and aides should not become too intent on the need for more verbalization in the quiet child, and thus ignore other readiness skills.

Heaps, Richard A. and Morrill, Stanley G., "Comparing the Self-Concepts of Navajo and White High School Students," Journal of American Indian Education 18:12-14, May, 1979.

This study examined the self-concepts of Navajo and white students at the high school level. The results of the Tennessee Self-Concept Scale showed little difference between positive feelings between the Navajo and white students. Also, there was little difference in the students' perceptions or their worth and value as a family member. However, the difference began to show in the area of personal identities, moral-ethical self, relations with other people and more social defensiveness. The Navajo students showed less satisfaction in these areas than did the white students. The authors recommended new counseling tactics be employed as Native American students need to feel more confident in their ethnic backgrounds.

Kluckhorn, Clyde and Leighton, Dorothea, The Navajo, Howard University Press, Cambridge, Massachusetts, 1974, pp. 3-341.

Kluckhorn and Leighton covered all aspects of the Navajo culture. The authors took a great deal of care to discuss in depth the Navajo values and ethics.

The authors covered the Navajo outlooks on living among each other and the effect of other people around them. Kluckhorn and Leighton discussed the Navajo belief in the supernatural and the effects of these beliefs in their everyday lives.

Laughter, Albert, "Our People--Our Past," National Geographic, July, 1979, pp. 80-85.

Laughter is a member of the Navajo tribe and grew up on the Navajo Reservation. Laughter explained briefly the past history of the Navajo and the sacred beliefs that still remain. The author revealed much about the makeup of the Navajo and the Navajo mind.

Laughter discussed the importance of the medicine man and healings. When a medicine man is called for a healing, everyone in the patient's family is required to attend. This causes much absenteeism of adults from work and children from school. Laughter explained there are large differences in thought between the Navajo and the non-American Native society and this causes conflicts between cultures.

Laville-Troike, Muriel, "Linguistic and Attitudial Correlates in Indian Education," paper, Georgetown University, pp. 1-16.

Laville-Troike took the stereotype of the Native American student and explained why a child might be labeled as such. She discussed the many different cultural attitudes in the different tribes that might cause a child to give the impression of being "lazy," "dumb," or "shy."

Laville-Troike noted the ignorance of cultural differences on the part of the teacher contributes to negative reactions of many Native American students. Many behaviors that are accepted in the white society are not accepted in the Native American culture. LaVille-Troike suggested more should be done to acquaint the teacher with the particular culture to be taught.

Lopez, Barry, "The Indian Mind," Quest Magazine, September-October, 1978, pp. 109-123.

Lopez wrote a short article on Indian philosophy. Following his article, he included a collection of legends, poetry, and orations of Native Americans.

Lyons, Geoffrey, "A High School on an Indian Reservation: A Question of Survival, Developing Goals, and Giving Leadership," Educational Administration 7:130-138, Spring, 1979.

Lyons discussed the problems facing a high school on a reservation in the Southwest. The high school served both Navajo and Hopi students. This in itself was a problem. Lyons stated that most teachers commented on the uneasy way the Navajo and Hopi students tolerated each other. The two tribes have had problems for many years.

The Native American culture has a completely different concept of time. They don't conceive of time patterns, thus the school class time-table is foreign to them. Beside the time perspective difference in cultures, the Native American students face many taboos of their belief during a school year. Lyons argued that unless a school system, staff included, becomes familiar with the beliefs of the students they teach, the unresponsiveness of students will continue.

Martinez, Sam, "Navajo Creation," Tsa 'Aszl 4:5-22, Spring, 1980.

This article gave detailed circumstances around the Navajo Creation. It explained how the Navajo tribe evolved through to the present day world. Martinez discussed the lessons learned from each world and why all things are all sacred and interrelated to the Navajo.

Olin, Caroline and Hadlock, Sally, "Recording the Roots of Navajo Culture," Exxon, U.S.A., Vol. 19, No. 2, 1980, pp. 26-31.

Olin and Hadlock were involved in a research project funded by the Exxon Corporation to recover old Navajo pictographs and petioglyphs found in canyons on the reservation. The purpose of this research was to find these artifacts and to have tribal medicine men talk about them for the record.

In the Navajo tribe today few people in the younger generation want to spend time learning the craft of a medicine man. Fewer people are willing to impart or share their knowledge of the culture. Thus, according to Olin, many of the Navajo traditions are being lost forever. For this reason, this expedition felt a great necessity to record all artifacts and knowledge of the medicine men of today.

Osborn, Lynn, "Rhetoric, Repetition, Silence," Journal of American Indian Education, January, 1973, pp. 15-21.

Osborn wrote on the important areas in communication with the Native American. Native Americans have a great ability to sit and listen. This ability comes from the fact that Native Americans had no libraries, references, or research centers. For this reason, it was very important for Native Americans to remember everything learned and spoken.

Osborn noted that silence was highly respected in the Native American way of life. Silence was not just used as a pause to think of the next word to be spoken, but it denoted poise, balance of body, and a calm and mild spirit.

Osborne, V. C., "Crosscultural Education and the Indians," Rural/Regional Education Association 1:6-9, Winter, 1978.

Osborne wrote education is always a process of teaching culture. Therefore, the author noted that teaching a Native American child should not be based on white man's education. The Native American child needs his education to compare with his understanding and his culture. The author noted that unless a teacher understands a particular child's value system, the teacher may find his response to the child inadequate or incomplete.

Osborne stated no university is truly equipped, at this time, to train teachers in crosscultural education. He suggested training teachers for rural Anglos, Mexican Americans, Asian Americans, and Native Americans would be impossible. Osborne noted education should make an effort to begin crosscultural teaching programs. With these teaching programs, growth in education would aid in creating a more respected relationship between cultures.

Pelletier, Wilfred, "Childhood in an Indian Village," This Book is About Schools, Pantheon Books, New York, 1970, pp. 18-31.

The author outlined all aspects of a Native American village environment. (Pelletier, herself, is a Native American and grew up in a Native American community.) Pelletier discussed the differences in the rearing of Native American children, which, when they enter the dominant society, causes confusion in their living patterns.

Pelletier noted that a teacher of Native American children should take a great deal of time to study about the children to be taught. Through study and understanding, Pelletier hoped the gaps would be bridged so the different cultures could work together.

Ritt, Sharon Isaacson, "Social Studies Concept Attainment of Anglo and Navajo Indian Sixth Grade Students," Social Education, November-December, 1978, pp. 616-622.

Ritt noted there are many different kinds of concepts to learn in social studies. The purpose of her study was to examine the depth of understanding of social studies concepts in white and Navajo students.

Ritt explained that studies had been done to determine Native American students' learning problems; however, no research was available to relate to Navajo students' understanding of social studies concepts. For this reason, Ritt began her own research using only ten social studies concepts. She found that white children had significantly higher mean scores. Ritt attributed this difference in scores to the fact that Navajos perceive time relationships differently.

Ritt suggested more time should be taken in choosing text books. One should consider the concepts that are hardest for Navajo students and choose materials that would aid learning.

Simpson-Tyson, Audrey K., "Are Native American First Graders Ready to Read?" The Reading Teacher, April, 1978 pp. 798-801

This study copied the first grade level study that had been done earlier in Oakland, California, (Loban 1963, 1966). This was done in order to provide a comparison of a different population to that of the Native American first graders.

The basis of the study was to determine whether young Native American children have enough verbal proficiency in English to begin learning to read it. The objectives of the study were to identify deviations from standard English usage, measure fluency of oral speech in terms of numbers or works, communication units and mazes to determine whether Native American children would respond more fluently to stimulus pictures. (Simpson-Tyson 1978:799) There was a significantly low mean score of 150 when quantity of speech comparisons of Native Americans were compared to the Oakland, California, children.

"Social and Cultural Commission Report," American Indian Journal, Vol. 3, No. 11, November, 1977, pp. 23-24.

This report dealt with the findings of this Commission. They found that though many of us have been lead to believe that the Native American culture is dead, it is very much alive. The Commission examined instances of cultural aggression, ethnocide, and genocide in the Americas. The Commission made the conclusion that "a culture is the heritage of people." (Social and Cultural Report 1977:24) It should be preserved in a community and the people be "guaranteed the right to participate in their culture." (Social and Cultural Report 1977:24)

Stineback, David C., "White Nationalism and Native Cultures," American Indian Culture and Research Journal 2:19-22, 1977.

Stineback began his article with a short but informative history of Puritan thought concerning the Native American. "It is this thought that has trickled down through the centuries and has caused much of the unspeakable acts against the Native American." (Stineback 1977:19)

Stineback agreed with researcher Bruce Trigger who stated, "the feelings of guilt or innocence on the part of white society should not be questioned" (Stineback 1977:20). Stineback suggested that white society should feel ashamed that it was not more understanding of the Native American culture. Stineback suggested attempts should be made to promote understanding instead of wallowing in guilt or ignoring the situation by claiming innocence.

Witherspoon, Gary, "A New Look at Navajo Social Organization," American Anthropologist 72:55-65, 1970.

In order to understand the Navajos and their actions, one must investigate the social order that they live in. Witherspoon discussed the main dominant symbols of the Navajo conceptual system which led into their social system. Witherspoon began with the Navajo Creation and discussed the concept of male and female in this emergence.

NEW IDEAS FOR NATIVE AMERICAN EDUCATION

Arkell, R. N., "Searching for Alternatives," Journal of American Indian Education 17:28-31, October, 1977.

Arkell noted that there was a slight bit of pessimism on the part of researchers of Native American education. Arkell wrote that many times this negative feeling has been reflected in what researchers write in their texts. Arkell suggested researchers take a more positive outlook.

Arkell suggested strategies for Native American education be collected and organized into a taxonomy. For example, Arkell employed Cattleral's (1970) listing of intervention strategies and organized them according to Spitzer's (1976) taxonomy.

Barry, Tom, "Navajo Education: Learning in the Navajo Language," Edcentric 43:4-7, Fall, 1979.

Barry wrote about the problems facing the Navajo student upon entering a school that teaches in primarily the English language. Barry related other difficulties facing the Navajo child when he is separated from his family for a length of time. Through these difficulties, Barry argued the Navajo child develops low self-image, depression, and a loss of any motivation.

A few schools have been taken over by Navajo school board. These schools tried to incorporate as much Navajo language and culture as they could in their school curriculum. (Barry 1979:6) Barry noted that scores from a basically Navajo-controlled school compared to a BIA school showed that six grade students of the Navajo school were 1.5 to 2.5 grade levels ahead of the BIA students.

Bayne, Stephen and Bayne, Judith E., "Motivating Navajo Children," Journal of American Indian Education 8:1-10, January, 1969.

Bayne and Bayne noted there were specific factors which make motivating the Navajo student very difficult. Because parental involvement was very low, teachers felt they received no support for school from parents. Also, the Navajo people in some traditional areas have a negative outlook toward an educated Navajo.

The authors noted there were cultural-psychological factors that hindered the Native American child in class, The children in the Navajo tribe are very humble and withdraw from competition or achievement above their peers.

The authors suggested the gap between parent and school must be bridged. The parents needed to have a more positive attitude toward education. Teachers and administrators should become more acquainted with the Navajo culture. Daily teaching with a positive outlook toward Navajo culture and more materials written and used to stimulate the Navajo students' interest were also recommended by the authors.

Boudreaux, Ernest, "A Minimum Competency Assessment," Journal of American Indian Education 19:8-12, January, 1980.

The author argued for the need of minimum competency tests in public schools. He noted that the Choctaw School System operated by the Bureau or Indian Affairs (BIA) use a competency level type testing. Through this testing, the system was able to find the students in need of remediation.

The author maintained that this type of listing could provide a school system with scores of students who do need remediation. These students, in turn, would have the opportunity to receive the remediation before graduation.

Eleven Programs for Strengthening Navajo Education, Navajo Division of Education, The Navajo Tribe, Window Rock, Arizona, December, 1973.

This program was drawn up by a Navajo committee headed by Dillion Platero, Director of Navajo Education. It contained eleven steps the committee suggested the tribe should take to strengthen their educational system. This was to be used with total Navajo-controlled schools.

In an interview with Dr. James Mahan, Director, Reservation Teachers' Project for Indiana University, it was noted that these steps had still not been acted upon. The interview took place in the fall of 1981.

Foerster, Leona M. and Little Soldier, Dale, "Classroom Communication: The Indian Child," Language Arts 57:45-47, January, 1980.

The common complaint of teachers of Native American children is the children rarely talk in class. However, on the playground these children become relatively noisy and full of chatter.

Foerster and Little Soldier suggested that a teacher should become a learner first, and a teacher second. They suggested that the teacher become open and willing to learn from the children.

The authors also suggested that the teacher be aware of what is of interest to the children; a tribal fair, pow wow, etc., and plan the language lessons around these events that are important to the child.

"GAO Report on Indian Self-Determination," American Indian Journal 4:35-36, June, 1978.

General Accounting Office (GAO) of the government made a review of services that had been turned over from the Bureau of Indian Affairs (BIA) to the tribes themselves. The GAO found very little control had shifted from the BIA to the tribes.

GAO suggested that the problems that had arisen to inhibit the tribes from self-control be minimized. Also, GAO recommended that the Secretaries of Interior and of Health, Education, and Welfare (HEW) help to establish a criteria for evaluation of the Self-Determination Act (1972) for American Indian tribes. Many tribes were lacking total information of their rights under the Self-Determination Act. GAO felt more effort should be made to get all needed information of the Act to the tribes.

Haase, Susan E., "Thoughts on an Integrated Approach to Curriculum," Journal of American Indian Education, May, 1981, pp. 32-33.

Haase noted a curriculum must cover all aspects of learning "domains of the child: affective, cognitive, psychomotor, cultural, and linguistic," (Haase 1981:32) Haase stated that educators of Native Americans must ask themselves whether the curriculums in their schools meet all of the learning needs of the students. Haase suggested that the curriculums must be re-arranged in order to not only meet cognitive needs, but the other aspects of learning as well.

To do this, Haase suggested that educators become totally aware and knowledgeable of cultural variables of those to be most affected by a curriculum change. Through this, a new curriculum might be drawn up in order to serve the Native American children more effectively.

Haase is a member of the Wampanong Tribe. She is also the curriculum specialist in the Bilingual Education Service Center at Arizona State University.

Harty, Harold and Mahan, James J., "Educational Tendencies of Student Teachers and Supervising Teachers in Preparation Programs for Native American and Mainstream Settings," Educational Research Quarterly 2:61-67, Fall, 1977.

This study was conducted for the purpose of examining philosophical, attitudinal, and value tendencies toward education practices in pre-service, in-service teachers, and their supervising teachers in Native American and rural Anglo settings.

Harty and Mahan found that student teachers of pre-service of the Reservation Program were no more liberal before and after their field experience than that of student teachers in the regular program. The Reservation Program student teachers became more traditional in their way of teaching than their regular program counterparts. The Reservation trainees viewed individual pupil behaviors to be more desirable than accepted general pupil behaviors. They also found varied approaches to instruction rather than the already accepted teaching techniques.

"The Indian Education Act of 1972," United States Department of Health, Education and Welfare, Washington, D.C., 1976, pp. 1-10.

This pamphlet covered the basic questions and answers one might have about the 1972 Indian Education Act. It covered the list of things this policy was to do and what it had accomplished. It listed the programs funded and what needed to be done to acquire funding.

"Indian Participation in Public Schools," Social Education, May, 1971, pp. 452-465.

This article discussed the involvement of Native American parents in their area's schools. The results found the parents feel excluded and had possibly bad "memories" of schools from their school days.

The Ramah School system on the Ramah Navajo Reservation was also discussed. Ramah was the first Native American community to create its own school board and assume full control of their school system. Parental involvement had increased in Ramah. Researchers attributed this to the fact that the parents had the power of decision on how their school board and school performs.

Locke, Patricia, "An Ideal School System for American Indians--A Theoretical Construct," The Schooling of Native America, Office of Education, Washington, D.C., 1978, pp. 119-137.

Locke wrote on what she calls "dreams" of the ideal Native American educational system. (Locke 1978:119) She does not want the Native Americans to view these ideas as "dreams." She wanted them to be put into motion. Locke included ideas on how to modify the existing educational programs for the Native American. She also suggested where resource and information centers should be arranged. Ultimately, Locke suggested the elders of the tribes compile tribal history and any other pertinent information into books to be utilized in the Native American schools. Locke suggested strongly that the "Indianness" (Locke 1978:137) should be retained in the Native American classroom.

Long, John/Canyon, Lean/Churchman, David, "A Tribal American Pre-School," Journal of American Indian Education, October, 1973 pp. 7-12.

This article outlined the tribal pre-school set up to serve urban Native Americans living in Los Angeles. The school maintained an advisory board made up of Native American members. The staff for the school is also mainly Native Americans,

The enrollment includes students from many different Native American tribes, Chicano, and a few Caucasian children. The instruction combines Native American culture, Chicano culture, and the white culture of Los Angeles. This allows each child the chance to experience different situations from different cultures.

The school is located in an abandoned church. The adjacent parking lot is fenced and is used for a playground. Slowly the schools rooms and playground collected equipment and materials in order to complete the requirements for pre-school systems of teaching.

The innovator of this school is the Tribal American Consulting Corporation (TACC). It was the TACC's hope to increase the availability of pre-schools throughout the area. During this first run on the tribal pre-school, TACC acquired the confidence of the public. This allowed TACC to continue its projects. The TACC developed an evaluating system appropriate for Native American children.

Lounburg, Don, "The New Face of the American Indian Movements," Crisis 8:463-466, December, 1977.

Lounburg discussed the different aspects of the American Indian Movement (AIM). He cited happenings in AIM's nine years of existence.

AIM has been active in efforts to retain and/or re-acquire the Native American culture. Lounburg also stated AIM has been active in the founding of survival schools. AIM has supported Native American religions and makes efforts to take sacred ceremonies into prisons that have high Native American populations.

Mahan, James and Smith, Mary F., "Non-Indians in Indian Schools," Journal of American Indian Education 17:1-6, January, 1978.

Mahan and Smith have been involved in a program that places student teachers from Indiana University, Bloomington, Indiana, in Indian schools for preparation studies.

Mahan and Smith outlined reasons for the enthusiasm of participants in this project. The authors also discussed the need for a preferable attitude on the part of the participant and the screening process through which a participant must pass before being sent to the reservation.

Mahan, James M., and Smith, Mary F., "Preservice Teachers to Indian Communities," Journal of American Indian Education 18:1-5, January, 1979.

Mahan and Smith discussed the program teacher prospects must encounter before they are sent to do student reaching on a Native American reservation. The authors maintained that a preparatory program must be followed in order to prepare teachers who plan to teach Native American children.

James M. Mahan is the Director of American Indian Reservation tudent Teaching Project at Indiana University at Bloomington.

McCartin, Rosemarie and Schill, William J., "Three Modes of Instruction for Indian Elementary School Children," Journal of American Indian Education 17:14-20, October, 1977.

The authors stand by the belief that there basically are no differences in total intelligence between Native American and white children. However, the authors noted that being a member of an ethnic group does affect the pattern of mental abilities in children six and seven years old.

The scores of Native American children on non-verbal IQ tests are relatively the same as white children's scores. However, on the scores for verbal IQ tests, Native American children are remarkably lower than that of white children. The authors maintained the reason for this is that Native American children, as a rule, do not have the command of standard English; thus, score lower on verbal tests. The authors maintained that this in itself could be discriminatory.

McLaughlin, T. F./Cady, Moneda/Big Left Hand, Phyllis, "The Effects of the Behavior Analysis Model of Follow Through to Increase Native American Involvement in the Classroom," Education 100:336-337, Summer, 1980.

The authors wrote that parents, when acting as staff in a classroom, stimulate community support. Many people in Native American communities feel local support is more favorable than State or Government control in the Native American schools. Besides having better local control within the school, parents are able to become involved with the education of their children. The authors noted that, along with these positive situations, employing parents in the school provides economic improvement. This employment provides the people with monies to put back into their economic systems.

Moorefield, Stacy, "Two Programs Under the Indian Education Act," American Education, August-September, 1979.

This article deals with the two programs, grants, and fellowships given to schools with Native American populations. Morefield included names of some recipients of grants and reported what had been done with these monies.

"The Navajo School Administrators Program," Carnegie Quarterly 6:1-6, Winter, 1978.

This article dealt with a report on the Navajo Administration Training Program (NATP). This program was designed to provide Navajo educators with administrational training so that they will be able to take over control of their schools.

Polacca, Kathryn, "Ways of Working With the Navajos Who Have Not Learned the White Man's Ways," Journal of American Indian Education 2:6-16, 1967.

Polacca realized many people come to the Native American reservation to help. Many get along well and others go away disappointed and frustrated. Frustration and disappointment come when it is found the Navajo doesn't seem to fit into the predominately accepted white society.

Polacca stressed the white society should become aware of cultural differences of the Native American and act with more understanding of the Native American society. Polacca listed many cultural differences and how these differences could best be handled by the visitor when coming to the Native American reservation.

Platero, Dillion, "Multicultural Teacher Education at Rough Rock," The Schooling of Native America, Office of Education, Washington, D.C., August, 1978.

Rough Rock schools incorporate the basic educational needs with Navajo culture. Platero maintained there needs to be a combination of both. He noted teachers must have the opportunities to obtain knowledge of the cultural differences where they teach, and also be able to know how to contact resource people who would bring some culture into classrooms.

Platero insisted that, in combining the two areas, school and teacher become less of a threat to the Native American child. He maintained the Native American children need the role model of the teacher. He suggested more Native Americans must teach Native Americans to promote a knowledge of other options that exist in careers for Native American children.

Savage, John, "Distant Drums," Teacher Corps Portrait, December, 1977.

Savage wrote an article on the experiences of members in the Teacher Corps that went to Native American reservations. Many Corps members noticed apathy in the teachers already teaching in reservation schools. Parent involvement was at its lowest. Corps members were discouraged at first, then began to rally and introduce programs to involve parents more and to improve rapport between teacher and student.

Sawyer, Thomas M., "Indian Students' Study Havits and Attitudes," Journal of American Indian Education 21:13-17, May, 1981

Sawyer noted that although many people have researched Native American student school achievement, researchers have overlooked the key to achievement, the Native American students' study habits and attitudes.

Special Services/Learning Center Program at Northern Montana College was set up to help Native American students succeed in college. The students take a diagnostic test in order to provide counselors with information that would help them key into the area where the student needs help. Students are then channeled into the needed remediation courses.

Sharpes, Don, "A New Curriculum Design for Native American Schools," unpublished paper, Virginia Polytechnic Institute, Blacksburg, Virginia.

Sharpes noted the problems found in setting up school curriculum for Native American schools. Sharpes argued there is a problem of how to identify with and be distinctly Native American. Secondly, there is a problem of how to teach skills that will prepare the learners to cope with the modern world.

Sharpes mentioned important areas in curriculum planning for Native American students. Cultural identity should be enriched by the tribal elders and not be built basically on what anthropologists have already written. Along with cultural identity, Sharpes wrote that one must consider the learning styles of the Native American. On this evidence one may then begin building ideas for motivation, individual grading, and type of teacher.

In conclusion, Sharpes included an example of a teaching unit in a Native American curriculum and what it should contain.

Vorih, Lillian and Rosier, Paul, "Rock Point Community School: An Example of A Navajo/English Bilingual Elementary School Program," Tesol Quarterly 12:263-269, September, 1978.

This article discussed the new programs of bilingual/bicultural education at Rock Point Community School. In 1967 Rock Point introduced a bilingual program to the kindergarten. It remained limited to kindergarten until the government passed the Bilingual Funds Title VII. In 1971, Rock Point received Title VII funds and was able to expand the program through to the sixth grade.

When students in the bilingual programs were tested, they showed a marked increase over students who had not had the opportunity to be in a bilingual program. Rock Point students showed an increase academically overall, especially in the compared reading scores of all students on the reservation.

Lillian Vorih - has taught on the Navajo reservation nine years. Six of those years were spent at Rock Point schools. She has written three English writing workbooks for Navajo learners.

Paul Rosier - was the Assistant Director of Native American Materials, Development Center in 1978. He has been a teacher of English as a Second Language (ESL), a principal and director of Title VII at Rock Point Schools.

Wiezkiewicz, Helen C., "A Phonic Reading Program for Navajo Students," Journal of American Indian Education 18:20-27, May, 1979.

Wiezkiewicz contributed the problems Navajo learners have with English to four different things: cultural differences, phonetic differences, absenteeism from school classes, and lack of English learning help in school curriculums. Weizkiewicz proposed that a highly structured phonics program be introduced to remediate students having difficulties with English. The author also questioned whether the Navajo student could learn as white students do, if introduced to an extensive English phonetic program at an early age. She also questioned whether Navajo students would have greater gains if taught in primarily English, with the high structured phonetic program as a foundation.

Wilson, Roger and Salas, Dennis, "Dine' Teacher Corps: A Management Sheet for the Dine' Teacher Corps." 1978.

Wilson and Salas are the Project Director and Documentor/Evaluator, respectively, in the Dine' Teacher Corps. The authors gave a report on the schedule of time and monies that were used in the 1978 program.

The Corps for the Navajos began in 1968 in hopes it could provide more training for those who chose to teach on the reservation. Through this training, it was hoped that some of the "culture shock" coming from the white society would be eliminated. It was also hoped that the requirements for a B.A. degree of M.A. degree in Bilingual-Multicultural Education.

Wyatt, June Deborah, "Native Involvement in Curriculum Development: The Native Teacher as Cultural Broker," Interchange 9:17-28, 1979.

This article was based in British Columbia, Canada. It involved the processes of developing a Native American curriculum. The author mentioned that even with positive conditions and a lot of native involvement, there are still many problems to be faced.

Wyatt noted the conflict with most Native American curriculum comes with the difference in teaching styles of the school compared to the learning styles of students. Wyatt suggested the teacher should become familiar with the way the Native American child learns. Through this, a teacher should adopt new teaching styles and materials that will provide a better learning experience for the Native American child.

Zintz, Miles V., "Foundations for Educating Navajo Children," Education Across Culture, Debeque: Kendall/Hunt Publishing, 1969, pp. 165-186.

Zintz gave a thorough but condensed history of the Navajo people. He related the different teachings that have been passed down from ages in the tribe which now are causing confusion for the Navajo child as he enters the white society.

Zintz included paragraphs written by Navajos that discussed the events which have changed Navajo living. Zintz noted that by exposing these differences in thinking, one might better understand the Navajo learner. Zintz suggested the schools should become concerned about these differences and work toward building a bridge between Navajo and white society's way of learning.

SUMMARY

Many unfortunate happenings have occurred during the interaction between the Native American and the white man. Stineback insisted that we recognize the injustices of both sides, but not dwell on them. He suggested we begin correction of the problems now. Arkell agreed that until now, most writings on Native American education have been negative with little hope for the future. The author wanted educators to take a more optimistic approach when dealing with education for the Native American. Zintz and Foerster suggested understanding of the two cultures might bridge the differences that already have hindered many Native American students.

Many authors agreed that cultural differences between the Native American child and background of his school were major factors in the low academic achievement of the Native American child. LaVille-Troike maintained that many Native American students are labeled "lazy" or "dumb." However, the silence of Native American students that causes these labels is a cultural difference. Osborn found silence is a highly respected way of behavior for the Native American. Silence shows the balance of body and spirit in most tribes (Osborn 1973).

Cahn, Havighurst and Heaps found that, having been negatively stereotyped over the years, the Native American child has fallen victim to a low self-concept. Cahn discovered Native American children progress steadily until they enter the fourth grade (Cahn 1970). Cahn maintained this year in the school career brings about the consciousness of being a Native American. The negativisms of being a Native American begin to take their toll on the feelings of Native American children and academic progress begins to fall.

There are other problems which affect learning that result from a different cultural system. Native American children are taught by observation rather than lecture. Before they enter school, they spend time at home watching other members of the family. Many skills are acquired this way. However, the cultural differences in learning begin to be pronounced when the Native American child enters a school situation. Learning is from books and a teacher's oral discussion. Pelletier maintained many students are unable to adjust quickly to this difference.

Brewer stated most Native American children fail to compete. Their cultural system censors competition. A Native American child should never out-do another, nor should he want any acclaim for deeds he has done well. Many teachers of Native Americans who do not understand this are frustrated when a child fails to give a correct answer to a question a classmate already has missed, or observes a Native American child not trying to achieve a higher grade or recognition in front of his peers.

Henninger noted the strong family ties among the Native Americans. A family might be gone for days to visit an ailing relative. This causes absenteeism problems. In and out of the school setting and missing instruction may cause regression of academic progress.

Osborne maintained that a teacher of Native American children must acquire an understanding of the child's culture. Osborne suggested initiation of preparatory programs for prospective teachers of Native American children.

The low achievement of the Navajo student also has been demonstrated in test scores. Many authors maintained tests are discriminatory. In 1955, when Havighurst conducted testing of Navajo children and their feelings of self-value, difficulties arose when many of the questions could not be translated into a Native American language. Havighurst

found that many of the questions, though able to be translated, were not relative to their way of life. Havighurst noted this testing error and questioned the extent its effect could have on data collected.

Giordano had a similar experience when he was asked to be a consultant on a team to diagnose special education students of the Navajo tribe. Giordano found many children could not read or understand the English written tests. The mistakes children made due to not understanding the English tests were counted as errors. Giordano questioned the results of the tests. He stated it was quite unfair to judge a student on a test that was administered when the child could not handle the English and/or the meaning of the tests.

Cook and DeBois studied the problems of Navajo speakers and Navajo readers, respectively. Cook stated, in any person learning a different language, there are sounds in the new language that are unfamiliar. Cook noted the Navajo who are learning English do not hear all the English sounds needed to produce words. DeBois wrote that Navajo students, in their frustration to pronounce English correctly, read English text for pronunciation and not meaning. On the other hand, Wiezkiewicz argued that phonetic trouble with English occurred because of the student's lack of using or hearing English. Wiezkiewicz opted for a more extensive English program in Navajo schools.

Improvements in education for the Navajo child are progressing. Barry, Vorih, and Wiezkiewicz suggested a bilingual program be used in schools servicing Navajo students. Vorih noted the achievements of Rough Rock Community School which has been using a bilingual/bicultural program since 1967. Students at Rough Rock showed a marked increase over students in other areas who had not had a bilingual experience in school.

Many authors suggested the schools servicing Native American children incorporate the Native American culture into the curriculum. Haase suggested the schools should work to reflect Native American life in all aspects of learning domains. Locke argued the children need to be made aware of their "Indianness" (Locke 1978:137), but in a positive way. He suggested tribal elders be called upon to direct classes on the particular legend of the Native Americans they represent. Sharpes maintained cultural awareness should be enriched by the tribal elders and not by what anthropologists have written. He also noted that role models would make it possible to promote a knowledge of other options there are in careers for Native American children.

Platero wrote that the Native American child needs a role model. He explained the need for Native American teachers to teach Native American children. Not only do Native American teachers understand cultural differences facing Native American students, but also act as role models for their students.

Bayne and McLaughin agreed with promoting better relations between school and the parent of the Native American child. McLaughlin noted parental involvement in the schools as teacher aides and board members. He suggested more local community input into the school. This would provide more jobs for the community members, which in turn would enhance the local economics.

Sawyer noted the Special Services/Learning Center Program at Northern Montana College was introduced to help Native American students succeed in college. The students take a diagnostic test of academic areas, and the scores provide counselors with needed information to help place students in remediation courses.

Several authors noted a trend toward Native American schools being controlled by Native Americans. Platero, Director of Navajo Education, headed a committee that listed eleven programs they felt would benefit Navajo education. The steps would be put into effect in a totally Navajo-controlled school. The Self-Determination Act and the Indian Education Act were initiated so tribes had access to monies for building schools and community colleges of their own. However, Lujan argued receiving the funds was still a problem. The Navajo Administration Training Program (NATP) was designed to provide Navajo educators with administration training. This training would provide the necessary skills needed for the educators when they take over control of their schools.

Northern Arizona University trains Navajo educators and houses a training program for prospective teachers of Navajo and Hopi children. The Navajo/Hopi Teacher Corps is a governmental program to provide prospective reservation teachers with skills to deal with cultural differences. The Corps is open to anyone with at least two years college experience in education. Wilson, the director, suggested the Corps place a prospective teacher as an aide for two years with a person already a teacher of Navajo or Hopi students. After a two-year internship, the prospective teacher could obtain a teaching job in the Navajo and Hopi area.

At Indiana University, Mahan directs a project that sends student teachers to the Navajo reservation. He maintains a rigid preparatory program that must be followed by student teacher prospects prior to the reservation visit. Prospective student teachers are screened before they are released to the Navajo schools for the preparatory student teaching work.

CONCLUSION

Throughout the years many different approaches have been tried to improve the education for the Native American child. Until recently, most of the approaches tried were based on white society's ideas. Most literature and studies on Native American education began to surface in the early 1960's through the 1970's. The authors now agree more interaction between Native Americans and their schools is needed. More awareness of the Native American language and culture in the schools might eliminate the frustrations of teachers of Native American children.

Improvements are being seen in Navajo education. However, Mahan noted in 1981 the "Eleven Programs for Strengthening Navajo Education," written by a Navajo committee, had not been acted upon. Most of the complaints are based on lack of funds. There are programs that provide such monies, but as Lujan discussed, receiving the actual money is not that easy.

The Self-Determination Act was to provide the Native American with skills to unable him to take over tribal business that once had been run by the BIA. Schools were considered part of this business to be given over to tribal control. However, in this research, only two schools are known to be under tribal control.

Many authors have written suggestions for schools servicing Native Americans. Two schools trying these suggestions have been mentioned in this research.

In a sense, the Native Americans are still at the mercy of the United States government. They await the promised funds through the Self-Determination Act and Indian Education Act much like their ancestors awaited the promised education for their young.

Nearly two hundred years have passed since the signing of the first treaty promising education to the Native American. It would seem that by now the Native American children should be realizing a better academic opportunity.

RECOMMENDATIONS

1. Continue to research Native American education in order to develop more appropriate teaching methods to be used in the Native American classroom.
2. Develop and execute plans to utilize parents and community members in area schools.
3. Continue governmental funds for Native American education.
4. Increase the educational programs for prospective teachers of Native American culture.

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APPENDICES

APPENDIX A

A CHRONOLOGY OF PIVOTAL DATES IN INDIAN EDUCATION 1568-1975

The purpose of this chronology is to sequentially portray major congressional acts, systems of control, and educational systems, together with Indian-controlled educational systems in organizations, in the three principal epochs of American Indian education. These three are the epoch of evangelical control, the epoch of federal control, and lastly the epoch of Indian control. This chronology is intended to illuminate the landscape of all key elements and components within each epoch.

THE EPOCH OF EVANGELICAL CONTROL

1568 Society of Jesus establishes a school in Havana, Cuba, for the Indians of Florida.

1617 Moor's Charity School founded as a training school for the education of youth of Indian tribes and of English youth and others at Lebanon, Conn. (Later becomes Dartmouth College.)

1723 William and Mary College opens special house for Indian students.

1775 Continental Congress approves $500 to educate Indians at Dartmouth College.

1778 September 17, 1778, the first treaty between the United States and an Indian Nation was signed with the Delawares. (Until 1871, treaties will establish the main legal basis for federal policies with respect to Indian education.)

1802 Congress approves appropriations--not to exceed $15,000 annually--to "promote civilization among the savages." Cherokees and Choctaws soon develop their own systems of schools and academies.

1819 Early Civilization Fund authorized by Congress is given to the Indian agencies for the purpose of having Christian missionaries "civilize" and "Christianize" the American Indian population in the amount of $10,000, fixing the educational tone till the 1870's.

1824 Indian Service created in the War Department.

1832 Post of Commissioner of Indian Affairs established.

1834 Department of Indian Affairs organized under the Indian Trade and Intercourse Act of June 30, 1834.

1842 Number of federal Indian schools reaches 37.

1849 Department of Indian Affairs placed in Department of the Interior because of the nature of Indian lands.

1860 First federal boarding school established on the Yakima Indian Reservation in Washington State.

1865 Congressional committee recommends creation of boarding schools away from Indian communities, with emphasis on agricultural training for students.

THE EPOCH OF FEDERAL CONTROL

1870 Federal appropriation of $100,000 authorized to operate federal industrial schools for Indians.

1871 Treaty-making period with Indian Nations ends. Enforced Indian welfare dependency ensues.

1873 Congressional repeal of missionary society subsidies.

1878 First 17 young Indians, released as prisoners of war from Fort Marion, Florida, begin to attend Hampton Normal and Industrial Institute at Hampton, Virginia. Special "Wigwam" building constructed in the same year for Indian students, who would continue to attend the school until 1923.

1879 Carlisle Indian School established at Carlisle, Pennsylvania, by General R. H. Pratt at an abandoned Army barracks, constituting the first off-reservation Indian school enrolling children from the West and Midwest.

1881 Number of federal Indian schools reaches 106. (By 1892, 12 boarding schools would be established which would suppress use of Indian languages and practice of Indian religions.)

1882 Congress provides that abandoned military posts be turned into Indian schools.

1882 Haskell Indian School established at Lawrence, Kansas.

1885 Moravian mission school established at Bethel, Alaska.

1885 Lumbees establish their own school system in North Carolina.

1887 Lumbees establish Old Main Indian College at Pembroke, North Carolina.

1890 Federal tuition offered to public schools to educate a few Indian children.

1892 Commissioner of Indian Affairs authorized to make and enforce regulations pertaining to attendance of Indian children at schools established and maintained for them.

1892 Federal teachers and physicians placed under U.S. Civil Service.

1894 Congress prohibits the sending of Indian children to schools outside the state or territory of their residence without the consent of their parents or natural guardians, and forbids the withholding of rations as a technique of securing parental consent in an act of August 15.

1895 Congress provides that Indians cannot be taken from a school in any state or territory to a school in another state against their will or written consent of parents.

1906 Congress abolishes Oklahoma Cherokee school system.

1916 Uniform course of study introduced into all federal Indian schools.

1918 Federal educational services limited to children of one-quarter or more Indian blood under the terms of the Appropriation Act of May 25, 1918.

1920 Indian students in public schools outnumber students in federal schools for the first time.

1921 Snyder Act. This act authorized program services to Indian people through the Bureau of Indian Affairs, a primary legislative authority for the financial resources of the BIA school system into the 1970's.

1928 Meriam Report. This report, prepared under the direction of Dr. Lewis Meriam for the U.S. Congress, altered the federal approach to Indian education.

1934 Johnson O'Malley Act. This act authorized the Secretary of the Interior to make contracts with any state, territory, political subdivision and other non-profit agencies for the education, medical attention, agricultural assistance, and welfare of Indians. The impact of the act was such as to get states to take an interest in the education of Indians by providing federal aid to states to ease the impact of tax-free Indian lands on a state's willingness to provide a variety of services to Indians.

1934	Congress authorizes loans to Indians for payment of tuition and other expenses in recognized vocational and trade schools and loans to Indian students in high schools and colleges.
1936	BIA publication, "Indian Education," initiated on a semi-monthly basis at Haskell Indian School as a student project.
1950	Impact Aid and Public School Construction Amendments. Grants provided through these acts afford general operating resources to public school districts enrolling Indian children whose parents either live or work on federal property. By amendments to these two pieces of legislation (P.L. 815 and P.L. 874) many eligible school districts become those which enroll Indian children living on Indian reservations.
1950	Navajo-Hopi Rehabilitation Act passed in an effort to provide schools to the two tribes.
1952	Congress passes a program to relocate Indians away from the reservations in line with the impending policy of termination of U.S.-Indian relations with some tribes.
1953	House Concurrent Resolution 108 inaugurates Termination Era. BIA ends operation of all federal schools in Washington, Idaho, Michigan, and Wisconsin. California and Oregon assume full responsibility for Indian education. BIA boarding school system, however, is expanded.
1953	Congress authorizes the Secretary of the Interior to transfer federal Indian schools to Indians and non-Indians on June 14.
1955	Indian leaders begin to participate in curriculum revision in federal Indian schools.
1956	Congress expands vocational educational program of adult Indians residing on or near reservations on August 3, designed to strengthen the relocation program of Indians.
1960	President Dwight D. Eisenhower instructs the Secretary of the Interior to accelerate efforts to provide schools for all Indian children.
1960	United Scholarship Service founded in Denver, Colorado, to assist Indian undergraduate students in higher education pursuits.
1960	Rocky Boys School opens in Montana reservation under an Indian Board of Education.

1961 American Indian Chicago Conference declares "responsibility of preserving our precious heritage."

1962 Institute of American Indian Arts created in Santa Fe, New Mexico, using remodelled facilities of an older boarding school to provide high school arts programs and post-high school vocational arts programs.

THE EPOCH OF INDIAN CONTROL

1964 American Indian Historical Society, an organization of Indian historians and scholars, founded in San Francisco, California, to correct erroneous school textbook portrayals of the American Indian and to portray the history of American Indians by Indian historians themselves, in both book and journal forms.

1964 Economic Opportunity Act. This act provided for new programs for the participation of Indian children and adults, including Head Start, Upward Bound, Job Corps, Vista, and the Indian Community Action Program.

1965 Elementary and Secondary Education Act. This act was designed to benefit all disadvantaged youth in America. In 1966, Title I of this act was amended to include the BIA. Title III was also to include the BIA. Title IV provided for regional educational laboratories for development of new and more effective programs for Indian students, both public and federal.

1966 First Indian Teacher Corps projects began at Niobrara, Macy and Winnebago, Nebraska, in Indian country.

1966 Rough Rock Demonstration School opens on Navajo Nation at Chinle, Arizona, under the control of an elected Navajo Board of Education.

1967 BIA establishes National Indian Education Advisory Committee.

1967 Senator Paul Fannin, Arizona Republican, urges the establishment of a Special Senate Subcommittee on Indian Education in a letter to Education Subcommittee Chairman Senator Wayne Morse of Oregon. This is set up by S. Res. 165.

1968 Number of federal Indian schools reaches 226.

1968 Senator Robert F. Kennedy, Massachusetts Democrat, begins Senate probe into Indian education.

1968 First all-Indian Teacher Corps projects begun in Arizona, Wisconsin, Wyoming, Alaska, Minnesota, Montana, North Dakota, South Dakota and Washington state, with a continuation of the Nebraska projects.

1968 Navajo Community College founded at Tsaile, Arizona.

1968 President Lyndon B. Johnson directs the BIA in March to establish advisory school boards at all federal Indian schools.

1969 BIA implements Project T.R.I.B.E. to yield considerable school control to Indian communities and tribes, and issues school board handbook.

1969 Indian Education: A National Tragedy--A National Challenge, Special Senate Subcommittee Report on Indian Education released, recommending increased Indian control of education, creation of an exemplary federal school system, and establishment of a National Indian Board of Education.

1969 First Indian Studies curriculum developed in California.

1970 Ramah High School opens at Ramah, New Mexico, the first Indian-controlled high school of the late twentieth century.

1970 National Indian Education Association, a union of Indian teachers, educators and scholars, formed in Minneapolis, Minnesota.

1970 President Richard M. Nixon announces an era of Indian control over decisions affecting Indians, including the field of education.

1970 Haskell Institute becomes Haskell Indian Junior College at Lawrence, Kansas.

1970 First national convocation of Indian scholars sponsored by the American Indian Historical Society held at Princeton, New Jersey.

1971 Coalition of Indian Controlled School Boards, Inc., formed in Boulder, Colorado.

1971 American Indian Scholarships, Inc., founded in Albuquerque, New Mexico, by Indians to assist the Indian graduate student in selected areas of study.

1971 Lakota Higher Education Center established for the Oglala Souix at Rosebud, South Dakota.

1971 Sinte Gleska College Center created for the Rosebud Sioux at Rosebud, South Dakota.

1971 Hehaka Sapa College established for Indian students of many tribes at D-Q University, a Joint Mexican-American and Indian institution, at Davis, California.

1971 Southwest Indian Polytechnic Institute administered by the BIA opens in Alburquerque, New Mexico.

1972 Indian Education Act of 1972. U.S. Office of Education in HEW directed to special needs of all Indian students in public schools with 10 or more Indian students. Priority funding given to Indian tribes and organizations in use of discretionary program money. National Advisory Council on Indian Education established to oversee provisions of the law, set program priorities and assess Indian education throughout federal establishment. Act enables USOE to begin active work with Indian community colleges. Set-asides authorized for training of teachers of Indian children.

1972 American Indian Higher Education Consortium formed in Boulder, Colorado, by members of the Boards of Regents of the new Indian community colleges.

1972 Turtle Mountain Community College created at Belcourt, North Dakota, for the Montana Chippewa Tribe.

1972 Standing Rock Community College established for the Standing Rock Sioux Tribe at Fort Yates, North Dakota.

1973 Number of federal Indian schools drops from a high in 1968 of 226 to 195.

1973 National Advisory Council on Indian Education members appointed by President Richard M. Nixon, under terms of the Indian Education Act of 1972.

1973 First tribally authored tribal histories appear, published by the Southern Utes, Navajos, Nez Perce and Zuni, among others.

1973 American Indian Satellite Community College for Omaha, Winnebago and Santee Tribes of Nebraska opens at Norfolk, Nebraska.

1974 Navajo Community College facilities dedicated at Tsaile, Arizona, marking completed construction of the first Indian-owned and operated college in North America.

1974	Fort Berthold Community College Center opens at New Town, North Dakota, for Mandan, Hidatsa and Arickara Tribes.
1974	Sisseton-Wahpeton Community College opens at Sisseton, South Dakota for the Sisseton-Wahpeton Sioux.
1975	The Indian Self-Determination and Education Assistance Act.

(The Schooling of Native America, 1978:168)

APPENDIX B

TIPS TO TEACHERS

In spite of the fact that Indians are changing, all patterns have not been modified or erased and there are many things the teachers of the Indian child need to know for her work to be more effective. The following statements are true of many tribes but not universally applicable.

1. In the past, the father taught the boys and the mother the girls.
2. Children did not ask questions. They kept on watching parents demonstrate until they could perform the skill being taught.
3. The discipline was permissive.
4. The ruling power was public opinion--"People will talk about you."
5. They were taught never to tell a grown-up what to do.
6. Some tribes taught children that to look people straight in the face was rude.
7. They never lived a life of routine so this still irks them.
8. They never made two articles alike since "Mother nature doesn't repeat herself."
9. They want to know the "Truth." One fellow quit school because he said the teacher told them: "And some people think this and some people think that," but he never told them what was the truth.
10. They worked along with terrific energy toward the things that seemed needful in their lives, e.g., for food, honor or religious ceremonies.
11. They have accepted the part of our culture which they want or feel a need for but have turned a deaf ear to the rest.
12. They had a cooperative and not a competitive culture.
13. They, especially the children, have never been very garrulous in any language.
14. There was no "small talk"--no filling in gaps with a flow of words. They might sit a long time before starting a conversation.
15. Indians showed their good will, so had no word for "thank you," "pardon me," and the like. They acted on the theory that you should not be thanked for what you should do anyway any more than you would demand thanks from a small child.
16. Not only parents but other relatives could correct children.
17. Children started to learn by helping to bring materials--hold articles. When learning they were not laughed at, scolded, or excused.

18. Parents showed children until they learned. When a non-Indian tells an Indian how to do something, the Indian may say, "How do I know he can do it? I never saw him."

19. It was undesirable for any individual to stand out from the group.

20. Children were taught respect for older people.

21. Children were "lectured" a great deal---given advice on how to live.

22. No one asked a question when a ritual or village history was recited. It was repeated until the learner knew it.

23. In many Indian languages, there is a lack of general terms. When you ask what their word for "deer" is, you may confuse them as there was a name for one kind of deer and one for another with no general term.

24. They did not have exact arithmetical measures. They used sticks, laying down one each night to tell when an event would take place. They made calendar sticks with outstanding events illustrated. They had 10 digits. Twelve was 10 digits and 2 beyond. Beans or stones were used to keep score in a game.

25. They have always had a keen sense of humor and of justice, and are good readers of people.

Tests which show that Indian children can learn as well as non-Indian also show they are short-changed by a lack of experiences. When they go to school, they not only have to "catch up" but to "keep up."

What, then, are some of the ways we can deal with the problems caused by differences in culture?

1. Take nothing away until you have something to put in its place.

2. Get well acquainted with the Indian child, his parents, and his culture. This is the best way to get and win anyone's confidence and to help him. You can at least "speak" the universal language which is a smile.

3. Show sincere good will, be honest, fair and truthful, but not patronizing.

4. Show respect for the child, his fears, superstitions, taboos, his possessions, his rights, his thoughts; his mail should not be opened or a search made for lost articles.

5. Praise privately in order not to embarrass a child before his peers.

6. Give one direction at a time.

7. Show and tell when teaching as the army method exemplifies. The Indian can often show better than tell. This is one reason he has so much trouble with abstract learning. Words only confuse.

8. Start out gradually at the process of asking the child his opinion of this or that. He has not had experience in this mental process.

9. Consider the fact that shame was used instead of corporal punishment. Children still laugh at the mistakes of others and this is one reason it is difficult to get response, especially during adolescence.

10. Direct questions do not always bring the best results NOT "Did you break into the office?" BUT "Who was with you when you broke into the office?"

11. Ask questions more than one way and don't always accept the first answer. "Have you no pencil?" "Yes," Sometimes they say "yes" when they want to please you or merely to mean "Yes, I heard you."

12. Give children time to translate into their own language and back into English if necessary.

13. See that the children have many and varied experiences as this is a key to learning English.

14. Use enough humor to ease many tensions. A sensitive teacher hardly knows how she gets response. A teacher who finally wins the Indians' respect is more effective and influential than all the rules and regulations that can be made.

[Compiled by James M. Mahan and Betsy Liapunov for participants in the Navajo Reservation volunteer program or pre-service teaching program, T450/T550.]

APPENDIX C

NAVAJO ETIQUETTE FOR ANGLOS

(A few do's and don'ts derived from a paper by Kathryn Polacca, Navajo-Hopi Indian.)

DO'S

1. Slow down! Give us time to think and decide.
2. If we ridicule and tease, recognize that we are trying to tell you that something is wrong.
3. Talk out matters of discord with us.
4. Understand the older, slower ways and help the People to maintain a meaningful life.
5. If some of us behave in a manner unbecoming our dignity, we may only be reacting to rapid changes in our way of life.
6. Remember the great handicap we have when we cannot understand and speak English fluently.
7. Please speak clearly, and with a simple vocabulary.
8. We believe if a person is good and worthy and not lazy, he will be blessed with material wealth--nice clothes, new car, etc.
9. Be good to us, and we will remember you in your need.
10. The food we share with you is a sign of kinship, friendship, and acceptance.
11. We may not forget if you hurt our feelings.
12. We do not understand unkind remarks that come from a stranger.
13. Wait patiently for information from us, rather than asking too many questions.
14. If we give you personal information, keep it confidential.
15. Be a good listener.
16. Keep your word--avoid "maybe's."
17. Dress well but appropriately.
18. Use the Navajo language you know with caution.
19. Address old people with respect. Try to learn correct Navajo titles.

20. We touch hands when we meet friends and relatives.

21. We appreciate light hearted laughter and fun. Sadness is dangerous or evil.

22. We enjoy story telling.

23. Find out what is expected of you before you visit one of our religious ceremonies.

24. A gift from a non-Navajo to a girl during the ceremony when she becomes a woman may bring special blessings.

25. Understand that we may have obligations which will take a few days time when a death occurs in our family.

26. Please respect our religious beliefs and their importance to us.

27. You may receive a Navajo name from the People.

DON'TS

1. Don't push us to make decisions.

2. Don't ignore a story-teller. He may be trying directly or indirectly to tell you something important.

3. If you want one of us to interpret for you, please discuss with us beforehand the content of your talk, or if possible, give us a copy to study.

4. Don't talk of something too far ahead. We think planning ahead is dangerous.

5. Don't emphasize money saved in a bank. What good is money that is not used to help someone?

6. It is TABOO to refuse to share or accept food!

7. Don't be suspicious when we speak Navajo even though we know English. We don't want to show off. We may be fearful of expressing ourselves in English. We feel at home speaking Navajo.

8. Don't ask too many questions. And don't expect always to get the answer you want.

9. Don't give compliments unless they are deserved.

10. Avoid derogatory remarks, they travel with speed.

11. Don't stand around when you come in a house--sit down.

12. Don't fuss over children, especially our babies. You may witch a child. This is especially true for a man.

13. Never mind introducing your friends. We believe that overuse of one's name may cause his ears to dry up.

[Compiled by James M. Mahan and Betsy Liapunov for participants in the Navajo Reservation volunteer program or pre-service teaching program, T450/T550.]

APPENDIX D

INDIAN EDUCATION ORGANIZATIONS

National Organizations

1. Coalition of Indian Controlled School Boards, Inc. (CICSB)
   Suite 4, 811 Lincoln Street
   Denver, Colorado 95501
   303-573-9016

In October, 1971, seven representatives from our Indian schools met in Boulder, Colorado, to discuss the feasibility of creating a coalition of Indian schools concerned with educational reform and to devise a strategy to accomplish that purpose. In December, 1971, this same group formally organized CICSB to undertake a quest for greater control and management of Indian educational systems. Membership consists of local community school boards who actually control their own schools, parent advisory committees who have organized to gain control, JOM committees, and tribal education committees.

The affairs of CICSB are managed by an Executive Committee elected annually by the general membership, consisting of the President, Vice President, Secretary/Treasurer and four other members at large. Financial resources include government and foundation grants, contracts with government agencies, Indian tribes and Indian organizations, as well as grants from private donors.

The CICSB from its inception has held these major objectives: the assertion and defense of the rights of American Indians to self determination with respect to the education of their children; the provision of necessary legal, technical and community development assistance to Indian groups in creating their own school boards, organizations, and education committees, as well as establishing their own educational institutions; and the training of people in each community to organize and negotiate independently and directly with local state and federal agencies as well as state legislatures and the U.S. Congress; and the service to Indian poeple in the communities in which they reside. Publishes Coalition's, a bi-monthly organizational bulletin.

2. American Indian Higher Education Consortium (AIHEC)
   1657 Pennsylvania Street
   Denver, Colorado 80218
   303-892-1861

In October, 1972, the Planning Resources in Minority Education Program of the Western Interstate Commission for Higher Education (WICHE) in cooperation with the Education for American Indians Office of the U.S. Office of Education convened the directors and presidents of the Boards of Regents of Indian Community Colleges, which had come into existence in 1968, in order to form a consortium. The consortium was then established in December, 1972. The need for such an organization arose from the increase in the number of post-secondary Indian students as well as the apparent inability of the established higher education system to meet the needs of many of these students. Publishes AIHEC Newsletter.

AIHEC and its Indian community college members have established common efforts in certain program areas, namely, accreditation, curriculum development, human resources development, cooperative education, research and data, and financial resources. The Denver AIHEC office views itself as a facilitating agency for the provision of technical assistance and training in the above-mentioned program areas with the overall thrust of strengthening the concept of total Indian and community control in educational matters.

Most of the AIHEC colleges are governed by American Indian Boards of Regents. Administrators, faculty and students are predominantly American Indian. Their purposes are to serve tribal needs and to reinforce tribal value systems. They have lacked certain independence to the extent that regional accreditation systems have enforced non-Indian prerequisites upon them. AIHEC has thus sought to establish an accreditation agency.

Scholarship Organizations

1. American Indian Scholarships, Inc. (AIS)
   211 Sierra S.E.
   Albuquerque, New Mexico 87108

A scholarship program established in 1970 to meet the special needs and to be of special assistance to the Indian graduate student, AIS has set itself to increase the number of professionally trained Indians in the areas of medicine, law, education and business administration. Made possible initially in conjunction with the William H. Donner Foundation, initial funding of AIS resulted in generating additional scholarships and supplements by various colleges and universities through their resources of waiver of tuition and fees, other fellowships and the like.

AIS is administered by an Executive Director under the direction of a seven-member Board of Directors, itself consisting of nationally known and experienced Indian men and women charged with developing policies, procedural guidelines, scholarship selection and determination of grants with the assistance of the director of the program.

AIS regularly publishes the AIS Newsletter in Albuquerque.

2. United Scholarship Service (USS)
   Post Office Box 18421
   Capitol Hill Station
   Denver, Colorado 80218
   303-222-3841

An all-Indian scholarship program created in 1960 to meet the needs of Indian undergraduate students, USS has provided grants and quality educational opportunities to Native American students as well as counselling and placement services. USS has also endeavored, with marked success since 1960, to provide both students and parents a voice in the education of Native Americans. USS has also directed community-based research programs involving students and has provided services to Native American men in prison. Many USS-associated Indian men and women have moved into critical positions of responsibility in the 1960's and 1970's. USS publishes the bi-monthly USS News.

State Education Associations

1. California Indian Education Association
   Post Office Box 4095
   Modesto, California 95352

2. Montana Indian Education Assocation
   Eastern Montana College
   Billings, Montana 59101
   406-248-7131

3. Oklahoma Indian Education Association

4. North Dakota Indian Education Association

5. South Dakota Indian Education Association

Federal Advisory Councils

1. National Advisory Council on Indian Education
   Room 326, Pennsylvania Building
   425 13th Street, N.W.
   Washington, D.C. 20004
   202-963-3598

The NACIE, formed in 1973 under the mandate of the Indian Education Act of 1972, consists of 15 Indian members appointed by the President of the United States. NACIE retains an executive director with staff.

[The Schooling of Native America 1978:176]

Navajo Organizations

1. Navajo Area Newsletter
   Navajo Area Office
   Bureau of Indian Affairs
   Department of the Interior
   Window Rock, Arizona 86515

2. "There's An Indian in Your Classroom"
   Guide for Teachers of Indian Children
   Department of Education
   State of Idaho
   State Office Building
   Boise, Idaho 83707

3. Navajo Teacher Education Development
   Department of Higher Education
   Post Office Box 849
   Window Rock, Arizona 86515

4. Richard Mike
   Navajo Division of Education
   Window Rock, Arizona 86515

STUDENT QUALIFICATIONS

NAME: Cynthia Ellen East

EDUCATION: Purdue University, B.A., 1973
Major: Secondary Education

Indiana University, Certification, 1977
Major: Elementary Education

EXPERIENCE: Paraprofessional Teacher's Aide
Grades 2, 3, 4, 5, 6, 1973-1976
Elkhart Community Schools

Teacher, Grades K, 5, 1977-Present

SOCIAL EDUCATION: Intensive personal reading on the subject of the Native American.

Three month practicum experience on the Navajo Reservation, Crystal, New Mexico, 1979 through Indiana University, Bloomington.